XIII. E. 3

# A SERMON

OR, A

# DEMONSTRATION

THAT

The higheſt Inſolencies proceed from Men of the Loweſt and moſt Baſe Extractions.

THE

PEASANTS, VINE-DRESSERS, HVSBANDMEN. } Kill the { *Sonne.* *Heire.* *Lords Annointed.*

Nos Patriâ amiſsâ Dominis parere ſuperbis
Cogimur. *Virg. Æn.* 12. *v.* 236.

*O quod ſuperbæ non habent unquam Domus*
*Fidele ſemper Regibus Nomen.*
Herc. Oet. ad fin. Act. 2.

By *J. W.* Mr. of Arts.

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## 20. Luke, part of the 14 Verse.

*This is the Heire, come, let us Kill him, that the Inheritance may be Ours.*

IN this Parable you have the Character of as *good a Lord*, and of as *ungratefull a People* as ever liv'd! A Lord, who for the good of his Vineyard, and for the welfare of his people did all that could be done; And a People, who for the Ruine, Dishonor, and Disadvantage of this good Lord, most unthankfully did no lesse, then even all they could!

The good endeavour of the Lord you may read.* in these words. *O Inhabitants of Jerusalem and Men of Judah, judge I pray you between mee and my Vineyard, what could I have done more for my Vineyard that I have not done to it?* The good Lord (though indeed our God and our King) Hee puts himself upon his People; He would have the Vineyard to say, whether he had not done his part! And indeed for a thriving Vineyard, or for a Happie people, what had he not provided? What had he not condiscended to? 5. Isay, 3, 4.

A *good Soyle*; Heaven waters not a better! A *good Fence*; for no Nation better Lawes: A *strong Tower*, no Church better Ordinances; and to keep a Right Understanding between Him and His; *Messenger* after *Messenger* Prophet after Prophet, yea, hee sent his *owne Son* to compose all Differences! But see the Rebellious Ingratitude of an ungodly Nation! That *Lord*, who crown'd their *Earth* with *fatnesse*; Him they crowne with *Thornes!* That *Fence*; which for *their Security* this good Lord planted, *they pull*

up! That *Tower*, which this good Lord fortified they *Dismantle!* Those *Messengers* which this good Lord sent, them they *Murder!* Yea, to himselfe, who gave them *Wine*, they give *Gall!* And, even him, who kept every one of them *peaceably* under his owne Vine; even him they Maliciously and *Traiterously* cast out of his *owne* Vineyard, for so it is in the next Verse. *They cast him out of the Vineyard:* Yea, they said, *This is the Heire, come let us Kill him, that the Inheritance may be Ours.*

In which words those three Generals are Considerable.

II. A Confession. *This is the Heire.*

III. A Combination. *Come, let us Kill him.*

IIII. An ambitious Instigation. *That the Inheritance may be Ours.*

*In the Confession these Particulars.*

I. Who this Heire was! *Christus Domini*, the *Lords Annointed.*

II. What he was Heire to? A Kingdom at least, *Rex Judæorum.*

*In the Combination.*

I. The quality and condition of the Combiners, — { *Agricolæ*, *Coloni*, -- } { *Tenants.* *Husbandmen.* *Farmers.* }

II. The manner of their Combining. They Associated, — *Comne.*

III. Their Consultation. *They Reasoned among themselves.*

IV. Their Conclusion. *Let us Kill him.*

*In the Ambitious Instigation.*

I. An acknowledgement of the Heires just Title, — No Fœfee in Trust, no Elective owner. *But an Inheritance.*

II. A Resolution to make them Successors to what he was Heire. *That the Inheritance may be Ours.*

I. *Confession.* First, wee are to begin with the Confession. *This is the Heire.* Whether we looke into the *Acts*, or into the Epistle of St *Paul*, we shall find there was in this great Business, in the making away of this Heire, and in the making way for his Inheritance, two sorts of People.

One whose *Originall Designe* it was, and others, who meerly through *Credulity* and ignorance were engaged in it.

1 *Cor.* 2. 8. *Had they known it, they would not have Crucified*
Acts, 3. 17. *the Lord of glory!* And, *now Brethren I wot thorough Ignorance yee did it, as did also your Rulers.* Whether wee looke upon the Princes and *Lords* of Israel; or whether we looke upon the Vulgar and

and *Commons* of the Land, of ſome of both, the Apoſtle doubteth not to ſay, Through *Ignorance* they did it; ſome of eyther knew not that that was the Heire.

But as ſome knew not, even ſo my Text poſitively affirmes of other ſome, They knew it well enough, for they could directly ſay, *Hic eſt Hæres*, This is the Heire! This is the Perſon that is moſt conſiderable; This is He that muſt be removed! Our Plots are vaine; The Dominion and Inheritance can not be ours! unleſſe This, *This* the Heire be taken away.

The leſſon then for our Inſtruction is, that there are ſinnes of *Ignorance*, and there are ſinnes of *Knowledge*; ſinnes of Infirmity, and ſinnes of Obſtinacy, ſome *wittingly*, and ſome *unwillingly* kill'd the Heire! Some reſolv'd to doe it though they knew it! Some other did it, but knew not what they did. 1. *Point.*

Now it would ſeriouſly be conſidered, whether the ſinnes that wee doe commit, yea and have committed againſt this Heire, *Gods Annointed*, be ſinnes of Ignorance, or ſins of Obſtinacy? Whether we ſinned againſt this Heire, as not knowing him to bee our Soveraigne, or becauſe we knew to doe our Duty, might be a croſſing of our luſts, and an *undoing* to us.

*Nicodemus* and *Joſeph* of *Arimathea*, theſe both knew, and were well enough inform'd, that This was the Heire, *They knew* he was the King of Iſrael: But ſuch was the Feare and Aw of the Jewes upon Them, that they *durſt not appeare* for Him! They durſt not confeſſe and ſay — *This is the Heire*: For though *Joſeph conſented not to his Death* *, yet wee never find that in his Life he durſt ſhew himſelf clearly on his party! Indeed *Nicodemus* once gave him a viſit, but it was in the Night, as if it had been a worke of Darkneſs to adore the Light! or an Act of *Rebellion* to do Homage to his *King!* * Luke, 23. 5.

The *Rulers*, *Lords*, and *Councell of State*, what by His *Declarations* publiſhed by his Prophets; *Treaties* with him, and *Anſwers* from him, They were ſo farre convin'd, that even at their very *Councell-Table* they were forced to ſay — *If we let him alone All men will believe on him!* Yea, ſo great and cleare was the Manifeſtation of his worth and Wiſdome, that ſo farre were the People undeceiv'd, that even they cry out — *Bene omnia fecit.* He hath done all Things well: So that though Ignorance in ſome, might abate * John, 11. 47.

more than in ſome others, yet ſo clearly were moſt convinced, This was the Heire, that the guilt of *wilfull Murder* it came heavily upon the *whole Nation!*

It would then be ſeriouſly and timouſly conſidered, whether thoſe ſinnes will bee *allowed* as ſinnes of Ignorance, which we Act againſt Knowledge, or thoſe ſins of Infirmity, which wee act meerly to *ſave a Penny*, or to ſatisfie a luſt!

*This is the Heire!* As the ungratefull Husbandmen could not but confeſſe, This, whom wee intend ſo much Miſchief to, and diſhonour againſt is the Heire; Even ſo, which of us is it that can not ſay, *This is the will of GOD*, Thus God will have it; and yet for all that, as the Husbandmen againſt the Heire, even ſo, we Rebell, and *Engage*, even againſt Gods will.

*This is the Heire!* And this Heire he was *Chriſtus Domini*, the Lords Annointed, for This is that Heire of whom it is written *, *In*
1 Hebr. 2 *theſe laſt dayes hee hath ſpoken by his Sonne, whom he hath appointed Heire of All things.* — This is that Sonne and Heire, who is ſaid to be the Lord; The Chriſt, the Annointed of GOD. And indeed his being thus, His being Gods Annointed, His being ſuch an Heire as had *no Superiour* but his Father, no *Equall* upon Earth; His being ſuch an Heire as was *next and immediate* under God; ſuch an Heire, as was not ſimply the Land-lord, but the *King* of the Vineyard: The *Covenanting*, and Combining and making an Head againſt *ſuch* an Heire! This, this is the *Treaſon*, the Villany, and the Abomination in my Text, ſo that the Point for Inſtruction may be This.

II. *Point.* Perſons eminent, eyther for *Honour*, or for *Holineſſe*; They are of all other, the moſt lyable to Envie, Spleen, Hate and Malice! *Vncti Domini*, the Lords Annointed, *Prieſts* and *Princes*, they are of all Conditions moſt hated, and to their power moſt abus'd, and ſcorn'd by the Vulgar people!

98. Pſalm. 1. *Dominus Regnavit, iraſcantur populi*, — The
16 Numb. 3. Lord hath reign'd (and as St. *Auguſtine* inferres) The people are vexed at it; They would not that God himſelf ſhould be *a King!* For the moſt part, the People are of their ſeditious Temper who cryed out *, *All the Congregation is Holy*, All as fit to Rule as *Moſes* and *Aaron*.

*Homines nulli magis repugnant quam illi quem ſentiunt Imperium*

*rium tenere.* *Zenophon* long ſince (though hee excepted *Cyrus*) told the world, Men are ſo averſe to none as to him, they find to hold the Reins, and to beare Rule over them. And *Plutarch* in a Tract of his — *Omni populo ineſt aliquod Malignum & querulum in Imperantes,* — People are generally Malignant and querulous againſt their Governours; yea ſaith *Seneca,* -- *Quamvis id agas Princeps ut nè quis meritò te oderit, erunt tamen ſemper qui te oderint.* — Though thou being a Prince doſt nothing, whereby any one ſhould deſervedly hate thee, yet for all that, there will be alwaies ſome who will hate thee. And though our Engliſh Tranſlation doth not ſpeak it out. *Tremelius* as a Text of Gods own word thus Tranſlates it, — *Non eſſe finem ulli populo, de ullo qui præſit ipſis.* The people are never content with their Governour! And then in his Comment addes -- *Populus nè quidem in ſapiente principe, ſivè Rege acquieſcit,* The People will not be content, no not with *a Wiſe King!* And indeed we have had Evidence enough, yea too much of this Truth: For, though the Heire in my Text was Gods own Sonne, of the ſame Eſſence, *wiſdome,* and goodneſſe with the Father, yet Content hee could not give! Yea ſuch Diſcontent the Abjects and his Subjects took at him, that they feat'd not to ſay, This is the Heire, this is hee that ſtands between Us and a Kingdome; Come, let us Combine and kill him! So averſe to Honour and Authority are an undiſciplin'd Multitude, that, though God ſend them a King from Heaven ſend down his *own Sonne* to be their *King*, they will not Reverence; Nay, they will not ſuffer him ſo much *as to live* among them! *This is the Heire come let us Kill him.*

*Vid. Kiſerman. in Politicis. Pag 173.*

4 Eccleſ. 12.

Secondly, as I have ſhewed you who this Heire was, *Chriſtus Domini*, the Lords Annointed; now wee muſt conſider what hee was Heire of? And for that, To any one, who pleaſe to peruſe his writings, there will appeare Evidence enough; For, whether wee conſider his *Birth-right*, or his *Inauguration*, whether we conſider what he was borne to, or what he was inveſted with, wee ſhall find he had a Princely, yea a Royall Inheritance.

*His Birth-right* that we have in theſe words*, *Where is hee that is borne King of the Jewes?* He was borne a King, but indeed it was but *a petty Kingdome* hee was borne to; The Land of *Jury*, and the Kingdome of the *Jewes* it was but a ſmall Dominion. But,

2 Math. 2.

if wee consider his Inauguration, and the *Additionals* to his Birth-right, we shall find him an Heire of great consequence; For, though where his Birth-right is spoken of, Hee is only stiled King of the *Jewes*; yet, if we look upon his Investiture, and *Gods Designation*, wee shall find it was not only the Land of *Judæa*, but even the whole World was his Inheritance! And therefore it is written,- *The Sonne* (who though borne only King of Jewes) yet, *Heredem constituit*, He hath appointed, and made *him Heire of all Things*. And * *Ask of mee, and I shall give thee the Heathen for thine Inheritance, and the utmost parts of the Earth for thy Possession.* So that, as the Poëts fondly intituled a Goddesse of theres to *three* Dominions, *Diana* upon Earth! *Luna* in the Heavens! and *Proserpina* in Hell! Even so, really and truly this Heire had just Title to *Three Mighty* Kingdomes: To *Heaven*, and the Inhabitants thereof by *Creation*! To *Earth*, and the People thereof by *Purchase*! To *Hell*, and the Vassals thereof by *Conquest*! For, it is written *, *Jesus knew that the Father had given all things into his Hands.* And yet against a King of *Three Kingdomes*, behold a Conspiracy! *This is the Heire, come let us kill him!*

1 Hebr. 2.

2 Psal. 3

13 Iohn, 3

III. *Point.* Whence the Point of Instruction may be this;

Since the Covetous and Ambitious feare not Difficulties, the Religious and Conscientious should much lesse doe it.

Behold in my Text, a Prince of power, a *Solomon*; yea, a greater than *Solomon*! and yet Behold! the *Covetous* and the *Ambitious*, they neither feare his *Power*, nor Reverence his *Wisdome*! neither regard his Majesty, nor feare his Judgements! But on they goe! yea on they so *industriously* goe, that notwithstanding hee was Gods Annointed! notwithstanding *their King*! Notwithstanding so true and *so right* an Heire; they *Kill* and cast him out of his *owne Inheritance*!

Shall now *Rebellion* be thus active? And shall *Religion* be dull and sluggish? Can *Covetousnesse* and *Ambition*, so heat, and highten the spirits, that men to attaine base ends will venture through *a Sea of Blood*! yea to *unthrone* a King? Certainly then, to attaine the Kingdome of Heaven; to be a *Coheire* with the Heire in my Text, and to gaine *a Glorious* and *a Righteous* Inheritance; This should move the *Conscientious* and the *Religious*, to master all *Difficulties*!

For,

For, if the Husbandmen ſpared nothing, they could doe, to take away the *glory*, and to take away the *Inheritance* from him, whom they knew and confeſs'd to be the undoubted Heire! What ſhould not wee who *are liſted* under his Name? What ſhould not wee who glory to be called *Chriſtians*? What ſhould not wee doe, to *Reſtore the Heire* unto his owne, and to recover unto CHRIST all Glory poſſible?

I am even aſhamed to ſay it, and yet moſt true it is! Thouſands and ten Thouſands take more *paines*; and are at more *coſt* to Deſcend to *Hell*, than the moſt of Chriſtians are, to *aſcend* and get up to Heaven!! So that They, who injure, wrong and abuſe the Heire; They *who Kill'd* and cut off the Lords Annointed; They did, and doe it a great deale *more heartily* than wee doe, who profeſſe to Honour, Worſhip, glorifie and to be *Loyall* ſervants to him!

8. Rom. 29. *Whom hee did fore know he alſo did Predeſtinate to be conformed to the Image of his Sonne.* — To the glorious and *Beatificall* Image of the Sonne, to this wee all would, and deſire to be Conformable: But to the *Paſſionate* Image, to the ſuffering Condition of him; To be caſt out of our *owne* Vineyards for him as hee hath bin for Us; This wee have not Chriſtian patience enough to heare on! And yet This! (witneſſe St. *Paul*) even *the Fellowſhip of his Sufferings*; a Conformity to his Death, as well as to his Glory is to be expected by Us. 3 Phil. 10.

God forbid, God forbid wee ſhould have ſuch Difficulties betweene us and Heaven, as neceſſarily are betweene *Husbandmen* and a Kingdome! And yet as it followeth, The Husbandmen did *ſo combine*, and *ſo aſſociate*, they maſtred All their Obſtacles! And therefore if wee would have a Kingdome, and that an *Heavenly* one, wee muſt ſo reſolve as to maſter *All lets*: Which the better to encourage us in, wee ſhall paſſe from the *Confeſſion* to the *Combination*, to ſee whether this Their *Induſtrious* Miſchief, will not ſhame us into an Holy *Induſtry*! For, that Husbandmen, *Terræ Filii*, Men of the Earth! That ſuch as theſe ſhould be able to undermine *ſuch an* Heire; This muſt needs inferre an unwearied Induſtry. Paſſe wee then to a Survey of it, in theſe words — *Venite Occidamus*: Come, let us Kill him. *And here* I premiſed theſe foure Particulars. —

1. The

II. *Combination.*

1. The quality and Condition of the Combiners, *Coloni Husbandmen.*
2. The Manner of their Combining, They associated, — *Venite Come.*
3. Their Consultation. *They reasoned among themselves.*
4. Their Conclusion. *Let us Kill him.*

I. First of the quality and Condition of the Combiners, and that you have in the beginning of this verse, — *When the Husbandmen saw him.*

By Husbandmen wee must here understand even people of All Conditions, and indeed people of all Conditions are accessary to the Murder of this Heire!

*See the List of the Iudges, January 20, 1648.*

First, that by Husbandmen wee are to understand not only *Coloni*, but (as both *French* and *Italian*) *Colonelli*; Not only the Base but the Honourable, not only *Clownes* but *Colonels*; not only the People, but also the *Priests*. This is apparent *, For it is written Verse 19. *The chief Priests and the Scribes the same houre sought to lay hands on Him.* And that as it followeth for This very Reason, because they perceived. *He had spoke this Parable against them:* They perceived they were in the account of these Husbandmen.

Secondly Not only Chief Priests and Scribes, *Lords and great ones*, But also vulgar and mean ones; The very *Scumme* of the People were also concerned in it! And therefore you shall read — *He* Verse 9. *began to speake this Parable, ad Plebem.* He spake it to the People! To the Vulgar to the Meaner sort. And indeed he very well knew it was *their Madness* that was to compleat this Mischief, and their many Hands that were to Devide the Inheritance.

IV. *Point.* The Point then for our Instruction is, that whether High or low, Rich or poore; we are in the esteem of God, *Coloni*, Husbandmen! that is every one of us have somewhat *so* to Husband, as we will Answer the Husbandry of it to God himself.

*Viro sapienti vita sua est Vinea.* Every wise Mans life and Conversation is a Vineyard whereof the Heire in my Text is, and ought to be the Lord; So that indeed unlesse we bring forth fruit to him; unlesse we yeild to him the due Harvest of *Tribute, Honour*, and *Obedience*; unlesse our lives be such as speak *his Glory*, we can scarce avoyd the very *guilt* of my Text, which is the casting him out of his owne. For, though the Heire in the Text, and the

Lord

Lord of our Vineyards is now taken away, and in the Heavens; yet hee may be, and *daily is* caſt out of his Vineyards. For if wee obey not him whom he hath appointed to *ſucceed* him; if we obey not his *Lawes*, and ſo order our lives which are his Vineyards as he hath given in Command, what doe wee but caſt him out of his Vineyard? If our obſtinate wills, like thoſe Rebellious Citizens cry — *Nolumus hunc regnare*; wee will not that He Rule over us, but we will be *Lawes* unto our ſelves! Are we not then Reſolv'd to be *Lords*, and no more the *Husbandmen*?

Againe, that All Conditions are couched under this Homely Appellative *Coloni*, Husbandmen, This ſhould teach us that the proudeſt and the Higheſt of us are but in a *ſubordinate* Condition: We are not *Pares*, wee are not Peeres, we are not *Equals*, we are not *Co-ordinate* with the Heire in my Text, for we are *Coloni*, the Husbandmen; but the Heire He is *Dominus Vineæ*. He is the Lord of the Vineyard.

Laſtly, whereas the Lord when he ſpake this Parable directed his Speech — πρὸς τὸν λαὸν, to the *Plebeians*, to *Commons*, to the *Vulgar!* A Reaſon of this may bee, becauſe they are commonly ſenſible of no injury but *their owne!* At leaſt of none *above* their owne! Like that rich Churle *Nabal*, they are ready to ſay, *who is* 1 Sam. 25. *David*? Though *David*, Gods annointed was a Protection and 5°
a *wall of Defence* unto him, yet when *David* was in Diſtreſſe, ſo Verſe 16.
little was the *Clowne* affected with the ſufferings of *a King*, that you
ſhall find hee preferres his *Sheep-ſhearers* before a Soveraigne! He Verſe 11.
would not ſpare of what hee had provided for them, to give part
unto *a King!* And juſt ſo it was, with the Hinds and *Husbandmen* in my Text; of the *Heire*, and of his ſufferings, of the Lord and of his *looſing*; of the Sonne and of his loſſes The Husbandmen, the
Farmers, the Occupiers and Tenants to the Vineyard they had *no Re-* 1 Lament.
*gard!* yea, as if the very Demand *of Rent* it ſelf had been a grie- 12.
vance; when the Heire came in perſon to Demand *his due*, They
preſently Combine, and ſay, *Venite*, come, come, *This* is the Heire,
come *now*, this is the Time; Now we have the Heire in our power,
now or never is the time to make us *a free People!* And this is the
ſecond Conſiderable in the Combination, — *They aſſociated, Venite, Come.* —

And indeed, without an *Aſſociation* it could never have been II.

done! For, ſo *juſt* an Heire, one who could doe nothing to forfeit his Inheritance! *So great* an Heire, one who had no Judge upon Earth above him! *So ſtrong* an Heire, *as he had the Power of Kingdomes* in his hands! So *wiſe* an Heire that they trembled to treat with him! Being (as it is) *aſtoniſhed at his Underſtanding and Anſwers*. Such an Heire could not be robbed of his Birth-right, nor deprived of his Inheritance, but it muſt be done with *violence*, and that violence could never had Hands enough without an *Aſſociation*.

Luk. 47

V. *Point.*

The Point then for our Inſtruction is, —

To Behold the ſtrength of Combined wickedneſſe! How an united Malice produceth ſtrange Villanies! Of the *Devill* himſelf it is obſervable, though hee be the Prince of Darkneſſe, and hath in himſelf a very powerfull Malice; yet, even He, unleſſe *united*, can not doe nigh ſo much Miſchief as in Conjunction! And therefore when he hath any notable Villany to bring about; when He would effect and doe ſuch a Maſter-piece as this in my Text, to diſinherit an *Heire Royall*, or ſubvert Kingdomes! He then doth, juſt as the Husbandmen in my Text did, He *aſſociates*; He ſaith to the Diſcontented, and *Diſaffected* ſonnes of Men, — *Venite*, Come, come, but joyne your *Hands* to my *Head*, and wee will have our *Wills*: Such and ſuch ſhall not reigne over Us! And indeed to ſuch an *Aſſociate* and combined Malice, where the Devill is the *Counſellor*, and Man the *Actor*, GOD permits a great deale of more Miſchief to be done, than hee will to a ſingle Malice! Yea, without peradventure, to an *Aſſociation* of Villains (though all Men) GOD permits much more than he will to any *ſingle Tyrant*.

*Leſſius de jure et juſt Cap. de Magio. n. 45.*

4. *Acts*, 25. The Apoſtle ſpeaking of the very Aſſociation in my Text ſpeaking of the People, ſaith -- *The people Imagine vaine Things!* But when there was to the People, an Aſſociation of great Ones, when as it followeth, *The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his* CHRIST. Then as it followeth in my Text; The Fathen gave ſuch way unto this Malice, that they tooke, yea, *They killed the Heire.*

Verſe 26.

The Uſe wee are to make of this Point is, To take heed we doe not *Engage*, and aſſociate with the *Devill*; that wee doe not ſtrengthen his Malice; For, He was not more buſie to bring the Heire

Heire to his *Death*, than hee is at this Houre *to ſuppreſſe* his Kingdome ! He would not by any meanes, that CHRIST ſhould *Rule*, or live within us ! And yet ſure wee are, if we Aſſociate not, *The gates of Hell cannot prevaile !* 16 Math. 18.

Againe, is it ſo, that an Aſſociation, and a Combination in wickedneſſe *ſtrengtheneth* the Hands, and impowreth *Malice* ? What then would an Aſſociation in *Godlineſſe* and good Things doe ? Indeed *Religion* it ſelf, if wee attend the Word, it is only an *Holy Combination*, a Religation, or Obligation to the Things of GOD : ſhould wee then but change that wicked *Venite in my Text*, to that Holy *Venite* of the Church ; Did wee but *ſo* come, and *ſo* worſhip, and *ſo* fall downe before the Lord our Maker, as it behoveth *Penitents* and a *Chaſtized people* ; Such an Aſſociation, it would move even God himſelf to bee our *Helper* ; ſuch an Aſſociation, it would preſerve every man in his Vineyard, and *Reſtore* the Right Heire unto his owne !

And ſo wee ſhall paſſe from the *Summons* to the *Meeting*, from the Aſſociation, to the Conſultation, — *They Reaſoned among themſelves, ſaying ; This is the Heire, Come, &c.*

III.

*They Reaſoned among themſelves !* Their firſt Meeting it is (as the *French*) *Parler*, to Parley, to conſult, *to lay* the Buſineſs ; And indeed, as there were many *Hands* to doe it, ſo there was a need of many *Heads* to plot it ! And yet, if you obſerve it, they were ſelected Heads, διελογίζοντο πρὸς ἑαυτούς, They Reaſon'd (not before others, of another judgement, or before ſuch as were true of Heart) but πρὸς ἑαυτούς, They reaſoned among themſelves, *In ſecreto Conſilio*, when there was none with them but ſuch as themſelves, when they were as in *a cloſe Committee*, then they Reaſoned upon this Matter. Then they took it into Debate, what ſhould be done with the Heire ! *Cajetan. ſuper.* 21 Math.

The Point then put to the queſtion, and that which they were to Reaſon of, wee may find by the Connection of the precedent to this preſent Verſe ; For ſaith the Father there *, *I will ſend my Beloved Sonne.* -- And then followeth to what End, and that is to ſee, whether they *will Reverence* him or no ? Now upon this they Meet, upon This they Conſult, and in the *Negative* they conclude and Vote, they will not Reverence ! So that their Debates and Reaſonings it was probably upon theſe two heads. — Verſe 13.

1. *Vpon what they had done.*
2. *Vpon what they were Reſolv'd to doe.*

And both theſe wee have, within the Confines of our Parable.

Firſt, an Epitome what they had done, wee have in the 10, 11, and 12. Verſe, and that briefly is, a Contempt of their Lord in the abuſe of his Meſſengers! and indeed, the firſt ſtep to pull downe the *Maſter*, it is to trample upon the *Miniſter!* They *beat*; they put to *ſhame*, yea they put *to Death*, ſuch as were ſent unto them *, Not only did they Deny their Duties, to pay their Tribute and to ſend fruit; But, as if thoſe whom the Father ſent, had been ſo many *evill Counſellors*, they take and *hang them* up as Malefactors! Yea and that they then doe, when indeed all their Meſſages were Meſſages of *Peace!*

21 Math. 35.

Now, having been not only *Rebellious* in denying their Obedience, but alſo *ungratefull* even unto Blood in the ſlaughter of the Prophets! The Husbandmen, might very well fall *a Reaſoning* what was now to be done; whether *Reverence* or *Reſiſtance?* Whether a Submiſſion to the Heire, with an Act of Pardon and *Oblivion*, or a proceeding to higher Miſchiefes? Which was to Revile, Rebell, and *to cut off*, even the Heire himſelfe.

It is *Reſolved upon the Queſtion*; They will *owne* no guilt, they will *Confeſſe* no fault, what they have done, whether in *Uſurping* the Vineyard, *Denying* their Dues, or *Butchering* their Meſſengers; They will acknowledge nothing! Yea, as if the Heire had *neceſſitated*, and put them upon all theſe Villanies; they Reſolve further, they will be *avenged* upon the Heire, and that's the *ſecond Point* they Reaſon and conſult about, — *They Reaſoned among themſelves ſaying, This is the Heire, come,* — let us take ſome Order with him, let us ſo deale with him, that the Inheritance may be ours! So deale with him that hee may be Comptable to Us, not wee to him! In a word they Reaſoned ſaying, *This is the Heire, come let us Kill him!* So that the ſecond, and maine part of their Reaſoning was, how to Diſpoſe and Order what was requiſite to this End! And indeed this required a great deale of Reaſoning to; For, if wee looke but upon the ſixt verſe of this Chapter, wee ſhall find, they ſtood in *ſuch Aw* of the People, that they durſt not preſſe a *raſh* judgement, no not upon the *Baptiſme of John*, much leſſe upon the *Heire* in my Text! And therefore they firſt Reaſon among them-

themselves how to take off *People*, and how to make him *Despicable* in their Esteeme!

And indeed to summe a long worke in a word; This they did by taking his *Reverence* and his Honour from Him! For take from the Heire his *Vineyard*! Take even from *Majesty* it self what should support it, *Reverence* and *Revenue*! And then the Heire will be look't upon, more like a *Carpenters* Son than the Lord of the Vineyard! So that in denying to Reverence the Sonne, they raised a *Scaffold* for the Ruine of him! And that's the *Consequence of their Treaty*; after they had reasoned among themselves they conclude, -- *Occidamus*, Let us kill him,

The Point then for our Instruction may be This, — VI. *Point.*

Is it so, that the Husbandmen in my Text would not venture upon an Act of *Rebellion*; no not upon Oppression, or *Murder*; but they would first meet, *Reasoning* not only ἐν ἑαυτοῖς, but also πρὸς ἑαυτοὺς, Reasoning not only *within* themselves, but also *among* themselves; Certainly then, eyther Acts of *Religion*, must be of lesse Consequence than Acts of *Rebellion*, and the Things of this world, more to be stood upon, than the Things of GOD; or else Consideration, *Deliberation*, and Reasoning both within our selves and among our selves, is as Requisite in the *wayes* of Godlinesse as in the *way* of wickednesse! Shall the Husbandmen reason and Deliberate how to doe service to the *Devill*? And shall we thinke what comes first, or what *lyes uppermost*, good enough to give unto *our GOD*?

Certainly, if *an Assembly*, Counsell, and Reasoning were found requisite for the *Disinheriting*, and dishonouring of the *Heire*! we can not be too carefull, too curious, *or too Considerate*, when we are about those performances which much Honour, and *Advance* the Heire! The Husbandmen consulted and Reasoned among themselves how they might *Kill* the Heire! Much more then, concernes it us, to reason, consult, and study how to get this Heire, *to live* and Reigne with us. And so I passe to the last Act of this *horrid Combination*, and that is, This Fatall and unparalell'd both *President* and Conclusion, — *Occidamus*, Let us kill him.

When *Cataline* was deeply engaged in his Conspiracy, He concluded, His *ills were such, hee could not be safe* but, *audenda Majora*! by attempting greater! The Husbandmen in my Text, they had committed so many Outrages and, so many *enormous villanies* IV.

against the Lord of the Vineyard, that, as St. *Chryſoſtome* obſerves, -- *Quum veniam peccatorum petiiſſe debuiſſent*; When they ſhould have come, Humbly to have crav'd Pardon for them, — juſt as Seditious *Catuline* — *Scelere certant*, They contend in wickedneſſe, and, *Priora ultimis ſuperare contendunt*. Strive by the laſt to exceed the Former? As *Cain* thought of his ſinnes, even ſo thought thoſe Husbandmen of their *exorbitances*, ſuch they were, as the *Heire* could never forgive; and therefore no ſafety but by his Death — *Occidamus*, even in our owne *Defence* we muſt *Kill* him.

And indeed from the killing of *Prophets*, to the killing of *Kings*, is an eaſie Progreſſe? For as God Almighty for their protection thus coupled them, - *Touch not mine Annointed and doe my Prophets no harme*; Even ſo, in order to their Deſtruction, the Devil thus. Firſt, he teacheth to deſpiſe the *Prophets* and Harme them; And then to Men *thus Fleſht*, fleſht in the ſcorne and *blood* of Prophets, ſuch, they ſhall make nothing to Touch, yea *to cut off Gods Annointed!*

105 Pſal. 15

13. *Luke*, 34. O *Jeruſalem, Jeruſalem, thou that killeſt the Prophets and ſtoneſt them that are ſent unto thee.* When Jeruſalem was growne ſo daring as to Kill her Prophets. Then, when the *Lord* of the Prophets, when *Gods Annointed*, when the Heire himſelf came amongſt them, They feare not *to lay Hands* upon him and ſay, — *Hic eſt Hares*, This is the Heire, *Occidamus* let us Kill him.

VII. *Point.* The Point for our Inſtruction is, That we cruſh the Crocodile in the Egge, that we permit not Sinne to grow, and encroch upon us; For incredible (yea even to our ſelves) are the Miſchiefes which a prevailing wickedneſſe may bring us to!

2. *Kings*. 8. When the Prophet *Eliſha* told *Hazael*, that the Time would come, in which hee ſhould *fire the ſtrong Holds of Iſrael, ſlay the young Men with the Sword, Daſh their Children, and rip up the women with Child!* *Hazael* was ſo amazed with this, that hee cryeth out, — *Is thy ſervant a Dog that hee ſhould doe this?* He thought it was not poſſible hee ſhould become ſuch a Savage! And yet, when like the Husbandmen in my Text, when He had deſtroyed the Heire, and kill'd *the King!* When hee had made himſelf *Supream* there was not a ſupreamer *Tyrant* in the World?

Verſe, 13.

In this Nation of ours, how many *Hazaels* are there? How many are there who have acted that, which *Seaven or eight yeares* agoe they would abhorred to have thought upon! Little did *David*

when

when he first beheld *Batsheba* thought upon the *Murdering* of *Vriah*; and yet when *Adultery* had engaged him; Then (as if *necessity* had no law) *Vriah* must *dye* to save his Credit! *Engaged sinners*, they know not what they do! they are just like to one who would maintaine *a Lye*, and that can not be done, but by *multiplying* of Lyes!

The Husbandmen in my Text, for as much as their *proud Soules* would not acknowledge and *confesse a Guilt*; there was no way in the world for them to justifie what they had Acted, but to act it out; Their *Swearing*, *Lying*, *Killing*, and *Stealing*, could not be made good, but by *Stoning Killing undoing*, and *Murdering all gain-sayers!* As they dealt with the Prophets, so they were forced to deale with the Sonne; This is the Heire, this is hee, who will *Sentence* us, if wee doe not *slay* him; and therefore *Occidamus*, let us Kill him.

Whosoever then, would doe his Duty eyther toward God, or toward Man; hee must nip in the Bud, what ever he finds but putting forth against it. 2. *Cor.* 10. 5. The Apostle in the behalfe of the Heire in my Text, challengeth *that every thought be brought into Captivity*; And indeed unlesse wee there stifle it, wickednesse will soone grow, to what we never thought it would!

10. *Eccles.* 10. *Curse not the King, no not in thy Thought.* Had the Husbandmen observ'd this Rule, had the Husbandmen preserv'd their Thoughts; had they had the Sonne in Reverence there; Reverend thoughts would have been such a Religious curb, they would never have proceeded to say, -- *Occidamus*, let us Kill him.

But, when in stead of Reverence, *Envy*, *Spight*, *Covetousnesse*, *Ambition*, and the *Thirst after Kingdoms* had filled their Thoughts! When Husbandmen like *Agathocles*, from making Pots began to thinke of *making Lawes*, and from the *Forge* began to thinke of a *Throne!* No wonder then if they procced to say, This is the Heire,-- *Venite Occidamus*, Come, let us kill him, *that the Inheritance may be ours.* And so we are brought to the last Considerable. *Plut. Morals Engl.* Pag. 307.

Their *Ambitious Instigation.* - That *the Inheritance may be ours.* III. *Ambitions instigation.*

And here are two Points considerable.

First, an acknowledgment of the Heires just Title. No Fœfee in Trust, no Elective owner; — *But an Inheritance.*

Secondly, a Resolution to make themselves Successors to what he was Heire; — *That the Inheritance may be ours.*

First, here is an acknowledgement of the Heires just Title. -- *An Inheritance.* I. *Inhe-*

*Inheritances*, they are look't upon as the *Best* of Titles, as including the most unquestionable of all Properties! For, hee who is only *a Fœfee* in Truſt, hee hath only a *Relative* Intereſt, and muſt be comptable to thoſe for whom he is intruſted.

He who hath only an *Elective* and Conditionall Propriety, of his Propriety the ſame may be ſaid, that we proverbially ſay of Service, it is *no Heritage*; But, hee who comes as Heire into a Poſſeſſion; He who holds what he hath as Inheritance, ſuch an one wee looke upon as *an Abſolute* owner, as one who ſo holds, that Nothing but *Treaſon*, or his owne *Exorbitances* can deprive him.

1. *Kings* 21. Poore *Naboth*, for as much as his Vineyard was his *Inheritance*, *Ahab* (though a King) could neyther *Command*, nor *Exchange*, nor *buy* it of him! *Jezabel* her ſelf, was faine to lay *Blaſphemy* and *Treaſon* to his Charge, yea to take away *his Life*, before the Vineyard that was an Inheritance could be gotten from him.

Whereas then, the Husbandmen in my Text, acknowledge the Perſon whom they *Kill'd* to be an *Heire*, and his Vineyard to bee an *Inheritance*; ——

VIII. *Point.* The Point for our Inſtruction may be This, ——

*Ambition* and *Covetouſneſs*, as they feare no *Difficulties*, ſo they flagger at no *guilt*! Thoſe who are Reſolv'd to ſatisfie ſuch luſts, they make no Conſcience of any wayes, nor doe they ſcruple at any wickedneſſe!

The Inheritance in my Text, I have ſhewed unto you it was no leſſe than *a Kingdome*! Now in a Kingdome, the two maine things conſiderable they are theſe, *Power* and *Profit*! And both theſe the Husbandmen confeſt, were *none of Theirs*; Both the *Militia* and the *Redditus*, both the Tower in the Vineyard and the Fruits of the Vineyard, they *acknowledge* to be undoubtedly His!

*See the K. Speech upon the Scaffold.* And yet, ſo Ambitious are they of the *Power*, and ſo Avaritious and covetous of the *Profits*; That though His, and though his Inheritance, They *thought it fit*, and were reſolv'd they would have it from him! And when they reſolv'd, no guilt, no villany no *not Blood* it ſelf ſhall be ſcrupled at —— *Occidamus*, let us Kill him that the *Inheritance may be Ours*!

*Satyr.* 15. *verſ.* 175. The Poët could long ſince ſay —— *Que Reverentia legum*
*Quis metus aut pudor eſt unquam properantis avari.*

The

The Covetous and such are *Resolv'd* to enrich themselves, they neyther Reverence the Lawes, feare God, nor have any *shame* or Honesty in them ! Just like the Husbandmen in my Text, who, though they knew the Heire, and knew his *Title* ! Knew *what* was His ! Yet, against all the *Law* of Man, against all the *Feare* of God; yea, against all *common shame* and honesty, they are resolv'd to cast him out of his Vineyard, to seize what they acknowledge his, yea *his Inheritance* and to hold it, as it were *their owne* !

As Covetousnesse, even so *Ambition*, it driveth thorough all enormities ! For as the *Disciples* who that they might sit highest, and nighest unto the Heire in my Text, resolved they would *bee Baptized with any Baptisme*, and *Drinke of any Cup* ! Even so, they who are resolv'd to build their *Nests* on high ! They who are resolved to make themselves greater and *Higher* than God would have them; *Oathes, Titles, Lawes, Conscience*; or what over-*barrs* a good Christian, they must be held, as *Almanacks out of Date*, as Trifles, and not to be stood upon, by such as They are ! 20 Math. 22.

It is reported of *Agrippina* the Mother of *Nero*, that shee was so highly besotted with the Ambition of having a Sonne to be an *Emperour*, that shee *Poysoned* her Husband, and cared not her selfe for to be *Kill'd* so he might Reigne !

If now Ambition to make way for *another*, can make the Wife to make away her Husband, and be content her self to be Murthered ! No wonder then, if the Husbandmen in my Text, that they *Themselves* may reigne, and that They themselves may have the Inheritance; No wonder if they, that the Vineyard might bee Theirs, Reasoning among themselves, concluded saying; This is the Heire, *let us Kill him*, that the *Inheritance may be ours*.

*Ambitious* and *Covetous* wretches, they know no *Godlinesse* but *gaine*, nor care whose that should be, which by craft, or power they can make their owne ! Be it an Inheritance, and be it *knowne* to be so; yea be it his Inheritance who is *immediate Heire* to the Almighty ! Be it the Inheritance of *Gods Annointed*, even the Sonne of God; yet, even *His* Inheritance (be the guilt what it may be) they are resolv'd to make *their owne*; for though they confesse and acknowledge hee had the Right and *Title* of Inheritance to his Vineyard, yet they say, — *Come, let us kill him, that the Inheritance may be ours*.

The uſe wee ought to make of this Point is, That we be Content (as Servants ought to be) to ſerve GOD in what *Place or Office* hee pleaſe, and not proudly *to thruſt* our ſelves into ſuch Places and Dignities, as hee never ordained for Us, or us for!

20 Math. To be Husbandmen, and *Labourers* in Gods Vineyard, to this wee have *a Call*; To this we are Hired: But of *Labourers* to make our ſelves *Lords*; and from Husbandmen to make our ſelves *Heires!* This is that wee can not doe, but by Running (as the Husbandmen in my Text did) eveu through *Hell ſh* villanies!

Saty. 6. *Vos ego Pupillos moneo quibus amplior eſt res*
*Cuſtodite Animas* ——

*Juvenal* long ſince obſerved, when thoſe who had the Wardſhip, and were only *Guardians* to rich Heires, had a Deſire (as the Huſbandmen) to make the Inheritance *theirs*; Then, the next thought it was of *Vipers*, *Muſhroms*, or ſome *diſpatching Poyſon!* placed They who can not be Content in the Conditions in which God hath them: Thoſe who will ride as *Princes*, when it is Gods will they ſhould walke as *Servants!* Such they cannot reach their Ends, can not *feed* their Ambition! Can not *ſatisfie* their *Avarice!* But, they muſt leave the wayes of GOD, and to gaine what the Devill

4 Math. preferres. —— *The Kingdomes of the world and the glory of them*, They muſt *fall downe and Worſhip*; that is agree to doe, even what ever he will have them.

1. *Kings*, 21. When *Jezabel* without the *Vſurpation* of poore *Naboths* Vineyard, could find *no Conveniency* in a Kingdome! This

Verſe, 8. petty Covetouſneſſe it put her upon High deſignes; For *, ſhee iſſued out *the Kings writs*; Summons (and calls as to *a Court of Ju-*

Verſe 9. *ſtice*) the Elders and *Nobles* Proclaimes *a Day of Humiliation*, commands a Faſt! Calls *Naboth* as to a *Tryall*; *ſubornes* Witneſſes! over-Rules the Judges! And all this, only with the *mockery of Religion and Juſtice*, to cloake, the *Cruelty of Murder and Oppreſſion!*

Now, if the Thirſt of ſuch *a petty Thing* as *Naboths* Vineyard;

Verſe 2. if the unjuſt Deſire but of *a Garden plot!* Of a place only to ſow Herbes in, could move *a King and Queene*, *Ahab* and *Jezabel* to waſh their Hands in *the Bloed of a Subject!* What wickedneſſe will they *boggle* at? What Miſchief will they decline, yea what Abomination will they not Act and dare! Who ſtrive to make *them*

*ſelves*

*ſelves Kings*, and to ſhare a *Vineyard*, which is rather a Kingdome or *Kingdomes* then a Garden plot!

*Venite Occidamus.* Come ſaith the Husbandman in my Text in plaine Engliſh, let us *Murder*, make away, let *us Kill* the Heire! For as hee who would have *a golden Fleece*, muſt not feare *to pill*, nor if need be *to kill* the Lambe! So neither muſt we the Heire, if wee would have the *Inheritance to be ours.* And that is the laſt Conſiderable in my Text.

The Husbandmens Reſolution to make themſelves Succeſſors to what hee was Heire in theſe words, — *That the Inheritance may be Ours!*

For as much as the Inheritance in the Text is expreſſed by *a Vineyard.* Vineyard in Scripture phraſe, denotes, and decyphers *a ſelected People*, a People upon whom GOD lookes, not *onely* as Man, but as Men *under ſuch a Profeſſion*; So that Vineyard indeed ſignifieth — *Eccleſiam Dei*, the Church of God. For, though the *whole World* bee the Heires, yet only his *Choſen* are his *Vineyard*; only ſuch as feare, and ſerve him, are his *Inheritance.* II. Verſe 9.

Whereas then the Husbandmen in my Text ſay, — *Let us kill the Heire that the Inheritance may be ours.* For the underſtanding hereof, whe muſt conſider of this Inheritance or Vineyard, two manner of wayes. First, *Spiritually.*

Second, *Secularly.*

*Spiritually*, the Inheritance of CHRIST being the *Salvation* and Redemption of his Church, of This they could not rob him; This is ſuch an Inheritance that can not be taken from him; and therefore a little before they layd violent Hands upon him the Heire gives Thankes unto the Father ſaying, — *Thoſe that thou haſt given mee I have kept, and none of them is loſt ſave the ſonne of Perdition.* 17 Iohn, 12. Though they had Power to take his Life, and ſhed his Blood; yet they could not deprive him of his Glory! His Spirituall Eſtate, and his Ghoſtly Inheritance, that they could not take from Him.

Indeed *Secularly*, and Temporally conſidered, His Kingdome in this World, His *Earthly Vineyard*, and his Temporall Inheritance; That which *hee leaſt* eſteemed. This was that which they were *moſt* inflam'd upon; Therefore they *Reaſoned*, therefore they *Aſſociated*, and therefore reſolv'd *to kill* the Heire, that his *Secular* Inheritance might be Theirs!

Hom. 40. in Math. 21. St. *Chryſoſtome* in his Explication of this very Parable makes this Obſervation, — *Poſt-quam introivit in Templum*, After our Saviour entred into the Temple, and began to purge the Houſe of his Father from *Sacrilege* and *Prophanation*; When the Heire endeavoured to bring Religion to its *Purity*, when he began to caſt out thoſe Things — *In quibus Sacerdotes Avari delectabantur*; In which the Popular and covetous Clergie tooke delight; *Tunc præcipuè cogitarunt eum occidere*, — Then ſaith hee, even *from that Time*; Then, when they ſaw the *People* were like to be undeceiv'd, and as the Father goeth on — *Non erit Populus iſte poſſeſſio noſtra*; That they no longer were like to have Power over them: Then did they gather an *Aſſembly*, reaſon, and conclude; They muſt eyther *Kill* the Heire, or *looſe* the People! So that if you would know what the Inheritance was, which the Husbandmen kill'd the Heire for, in a word it was, The *Power* and the *Profits* of the People! Or, to continue the Metaphor in the Parable, They kill'd the Heire, that the *Towers*, and the *fruits* of the Vineyard might be Theirs.

IX. *Point.* The Point then for our Inſtruction may be this, — *Wicked*, worldly and carnall Men, they prize *no Inheritance to what is Carnall*, and of this World; whereas the Heire, and thoſe who are Spiritually his, they mind nothing to an *Heavenly Inheritance! Occidamus*, let us Kill and take Poſſeſſion ſaith the Worldly, — *Non habemus hic*; wee have here no Continuance, ſaith the Godly! Let us eate and Drinke; let us Raunt and be merry, for *this is our Inheritance*, ſaith the Men of this world! Let us *take off* our Hearts, let us wean our ſoules, and ſince the Heire is Kill'd, let us looke rather for *Croſſes* than for *Crownes*, ſaith thoſe of his party. In a word that Religious Reſolution, —

*Hanc animam concedi Mihi, tua cætera ſunto.*

Spare the Soul and take the reſt: This muſt bee the care of all good Chriſtians; no matter what becomes of theſe *Earthly Tabernacles*, can we but aſſure the *Heavenly Inheritance* to bee ours! And indeed Nothing can be *ſo Ours*, nothing can be *Durable* and as an *Inheritance* to us but that Only! For though the Husbandmen *kill'd* the Heire, and therefore Kill'd him, that they might *ſeize and ſhare* the Inheritance; yet when they had thus done, when they had throwne him out of his Vineyard, when they had *cut him off* from the Land of the Living; yet even then they could not ſay, *The Inheritance*

11 Hebr. 14.

*heritance is ours !* For though they All agreed to *divide the Heire*, to divide the *Inheritance* prov'd a ſharper Buſineſſe !

• *Let us Kill the Heire that the Inheritance may be ours.*

Ours ? Whoſe ? Ours ſaith the *Chief Prieſts !* Ours ſaith the *Elders* ? Ours ſaith the *Men of warre !* Ours ſaith the Elders, for we are πρεσβύτεροι τῦ λαῦ, Wee are the Chief of the People, *Ruling Elders !* Wee are thoſe who *Plotted*, and layd the Buſineſſe ! Ours ſaith the Chief *Prieſts*, for we brought on the *People*, wee raiſed an *Army*, we *bought* the Heire ! Ours ſaith the *Men of Warre*, for we did the Buſineſs, wee fought, *we caught*, we kill'd the Heire, and therefore the Inheritance ſhall be *Ours*.

And indeed, could wee pierce deeply into the Deſigne, there was, not an *Hand lift* up againſt the Heire, but it was for *ſome Inheritance !* So that, if in ſuch a crying Abomination as the Murthering of the Heire, there be any thing Commendable, it is —— That the Husbandmen, without any *maske of Religion*, or cloake of Godlineſſe ! Without any pretence of *freeing themſelves* from *Tyrannie*, *Arbitrary Government*, or any manner of Oppreſſion ! They *Declare* cleerly (what more *ſubtill Rebels* would not) that the Reaſon they *Proſecute*, *bought*, *arraign'd*, and *kill'd* the Heire, it meerly was for his Inheritance, —— That *the Inheritance may be ours*.

X. *Poim.*

Whence the Point I raiſe for our Inſtruction is, ——

That wee glorifie GOD in the *acknowledgement*, and in the Confeſſion of our wickedneſſe ! Let us not pretend, what the good God knowes wee intend not.

Among us of the *Miniſtry*, how many are there who pretend and cry out, *The Goſpell, the Goſpell !* They muſt *Preach the Goſpell !* When indeed, they make that chiefly *their* Goſpell which will *beſt gaine* them an Inheritance ! How many are there who *thruſt into*, and invaded other mens Vineyards, *Preaching* this, and *Praying* that ( meerly as the Husbandmen kill'd the Heire) That their *Brothers Inheritance* may be theirs ! How many are there who plead at the Barre *of Injuſtice* under pretence of Law ? How many are there, who lay their Hand upon the *Sword*, under the *colours* of Holineſſe and Religion ? How many are there ? *Protect*, *Covenant*, *Engage*, and *tenter their Conſciences*, under pretence of this, and under Colour of that ; Whereas indeed, would they as did the Husbandmen *confeſſe*, and ſpeake out, -- All they doe, ſay or ſweare,

it only is, — *That the Inheritance may be Ours.*

*Ours not His !* *Monarchy* as founded *in Unity* is an Enemy to Division : *Anarchy* as founded in *Confusion* is as averse to Unity : As then the Heire *, would not meddle with the *Dividing* of an Inheritance, so neither would he have had his owne Divided.

20 Luke, 13.

But, the Husbandmen who had *none* unlesse they could get *His*, They who thought it ill, that *One* should have so much, and *They* so little ; One a *whole* Vineyard and They not a *cluster* ! They like worldly wise Men cry out, — *Divide & impera*, Not His but Ours.

XI. *Point.*

Here then in stead of a Point of Instruction, I may for Instruction change that question of our Saviours, *verse* 4. Concerning the Baptisme of *John* into This, — *Whether for One to have Rule over Many* ; or, *for Many to take the Rule and Dominion from One bee from Heaven or of Men ?*

Now the Text is Positive for One only ; *One Vineyard* ; *One Heire* ; *One Lord of All* : Indeed * this Lord was *A* STVART, but as appeares in that Chapter, not the *Peoples*, but the Fathers ! He had Power to call the *Labourers* but the Labourers had *none* to call Him to an accompt ! So that not from Heaven but from Men, not *Vox Dei* but *Vox Populi* ; It was not the voyce *of GOD*, but the voyce *of Men* ; The voyce of *low*, and poore condition'd Men, the voyce of *Labouring* and Husbandmen, who said, *Not One*, but Many ; not *His* but *Ours !*

20 Math 8

*Our Inheritance* — They who endure not an Inheritance in the Heire when *themselves* have got it, then they could be well content to say, *Our Inheritance !* But see how differently unjust Men and the just GOD accompt ! For, that which the Husbandmen call *Ours*, and our Inheritance ; That the just God makes to Them, as *Jonah's Gourd*, a Thing of no continuance ! So that the Husbandmen when they cast out the Heire, they were as farre mistaken, as if the *Mariners* in *Jonah's* story, had in stead of the *Prophet*, cast out the *Pylot* ! For whom they cast out was not the *Cause*, but must have been the *calmer* of the Tempest ! One whose biding in the Ship ; One whose want in the Vineyard was the utter Ruine of it ! And therefore it followeth *The Lord* (in stead of Confirming their Title) *shall destroy the Husbandmen* and instead of giving them Inheritances, He shall take the Vineyard from them, and give it unto others !

4 Jonah, 7

Verse 16.

The

The Point then for our Instruction is, — If wee would have Power to call any *thing Ours* ? If wee would have a *durable Inheritance*, wee must have a care that we come *Righteously* by it, and that wee spend what we have to Gods glory ! For being the sinne of the Husbandmen, was the Denying to the Heire the Profits of his Vineyard ; GOD will undoubtedly take that Vineyard from Us, which we shall deny him the Fruit of. XII. *Point.* *Cousin Holy 6. part 4 Title, Deciree.*

There is a story of a certain *Tradesman of Constantinople*, who gave all the *wealth* hee had gathered in his whole life, to were the Imperiall Crowne but for *an Houre !* And so in an Houre, became of a *Conceited* King, a *Reall* Begger. The Husbandmen in my Text, or All, who as They did, may, as did that *foolish Tradesman*, aspire, get and weare *a Crowne !* But as hee, 'twill bee but for an *Houre !* For never were the Conveyances of any sound and firme Title writ in *Blood !*

*Jezabel* drew up the Conveyances of poore *Naboths* Vineyard in his *owne Blood* ; But it was cancell'd quickly, and washt out with *Hers ! Athalia* (like the Husbandmen in my Text) with the *Blood of Heires*, with Blood Royall writ her *claime* ; But, (for as much as Blood, will not like Juke dry up) after few yeares it was Blotted againe ! Yea, the Lord himself Complaines of some *, *Who built up Zion with Blood, and Jerusalem with Iniquity*. Some, who it seemes would have had the *Reformation* both of Church and State, Zion and Jerusalem *writ in Blood !* and drawne up with deceitfull Hands, *Hands full of Iniquity*, -- But than it straight followeth, — *Therefore shall Zion for your sake bee ploughed as a Field, and Jerusalem shall become Heapes, &c.* And indeed (would time permit) it were not hard to shew ; Those Husbandmen who by the *Red Sea* of tye Heires blood thought to bring themselves to *Canaan*, in stead of a Canaan, brought themselves to a *miserable Desolation*. 1 King. 21 verse 23. 2 King. 11 1. Mich. 10 Verse 12.

The *Priests and Presbytery* ; Those who first Conspir'd and plotted against the Heire, those who Reckoned upon *large Vineyards*, and golden Inheritances ! Even those by their *owne Stratagems*, were frustrate in their Hopes, and deprived of their Inheritance ! For as they *, *By pretence of Iust and Holy Men, sought to undermine the Heire*, and to engrosse the Richest Vineyards ; Psal. 2a

Even

Even ſo, another Generation under pretence of *more Zeale*, and under pretence of more Purity : Thoſe whom *Joſephus* calls the *Zealous*, they enter upon their Poſſeſſions, and they caſt them even out of *their Vineyards* ! Yea, both the one and the other, when the *Romans* came were themſelves ſerv'd as they ſerv'd the Heire ; They were *kill'd*, and were *caſt out* of their Inheritance ; yea it was Capitall for any of theſe Husbandmen ſo much as to *looke* toward their Inheritance ! So that of what ever ſhall be got by *Blood*, Uſurpation and *unjuſt* wayes, of that God will not ſuffer us have *an Inheritance* ! Nor permit any of us long to ſay — *This is ours*.

37 Pſalm. 18. To conclude All. *The Lord knoweth the dayes of the Vpright and their Inheritance ſhall be for ever*. Who ſo deſireth to have a Durable Inheritance, whether it be here or hereafter ; The way to it, it is *Righteouſneſſe* and Uprightneſſe ; He who would hold as an *Inheritance*, and have the Bleſſing of GOD to Diſcend upon him and his, Hee muſt be ſure there be Nothing in his Eſtate, which belongeth eyther *to GOD* ! To *Caſar* ! Or to the *Poore* that hath no Helper ! No *Achans* wedge ! No devoted Treaſure ! No *Naboth* Vineyard ! No poore mans Acre ! No not the leaſt Parcell of that Heires Inheritance ! For, (as you have heard) thoſe who ſo highly deſired, as to *poſſeſſe* his Vineyard, and to call what was the Heires, their owne ! In ſtead of being *Heires* ; the Father hath made them *Vagabonds* to this Day ! So that what the Heire in his Perſecution ſaid of himſelf ; the ſame may to this Day bee ſaid of thoſe *Rebellious* Husbandmen ; *The Foxes have holes, and the Birds of the Ayre have Neſts* ; But in *that* Zion, which they ſought to build with *Blood* ! And in *that Jeruſalem* which they thought to eſtabliſh by *Iniquity* ; Thoſe *the Children* who ſlew the Heire, they have not where to lay their Heads ! And ſo let it be to All thoſe, who have evill will to Zion ; ſo to Them who delight in Blood !

Indeed the *Inheritance of the Saints*, and that which All good Men looke after, it was purchaſed *with Blood* ! And with the Blood of *the Heire too* ! But 'twas not purchaſed for ſuch who *delight* in Blood, for ſuch who glory in their ſhame, nor for ſuch who ſtill *continue* Murthering of the Heire !

If ſo then, when this Tranſitory Inheritance ſhall faile, we would bee receiv'd into *Everlaſting habitations* ; If wee would be joynt Heire, with the Heire in my Text, and *ſhare* with him in his

inco

incorruptible Inheritance! Know wee muſt — *Tranſit Hereditas cum onere.* This Inheritance paſſeth to none, but it carrieth peculier Burdens and conditions with it; Such as are — *Pentence, Faith, Obedience, Charity, Meekneſſe, Humility,* and whatſoever is agreeable to ſound Doctrine. So that, — In a word I ſhall cloſe, and cloſe with that of St. *Paul. If wee ſuffer with him, wee ſhall* 8 Rom. r
*alſo bee Glorified with him.* The way to be joynt Heire with the Heire in my Text is, not (as the Worldly wiſe) to *comply* with all Intereſts; But it is, ſo to ſet our Soules upon *Conſcience* and an Heavenly Inheritance, that wee eſteeme *no worldly Heritage,* nothing wee call *Ours*, not our *goods*, no not our *Blood* in order and Relation unto it! For indeed, if wee reſpect the Comfort and Duration of it, wee can inherit, that is *Abſolutely poſſeſſe* as ours, Nothing at all, till we come to that.

All then remaining is, to betake our ſelves unto our *Prayers*, that ſo, our *guilt* of that Blood, may be exchanged into the *Merit* of it, and that wee for His ſake may be made Coheires of ſuch an Inheritance, as never ſhall bee taken from Us.

Heare us our Father for thy glorious Heires ſake JESVS CHRIST, to whom with thee and the Holy Ghoſt, be all Honour and Glory, now and for ever,

AMEN.

*Deo, Hæredi ſit omnis Gloria.*